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PR

SERMON

AT THE INSTALLATION OF

CANON GRIDDALE,

Professor of Systematic Theology,

AS CANON IN

St. John's Cathedral,

BY THE

BISHOP OF RUPERT'S LAND,

ON

Monday, November 2nd, 1874.

PRINTED AT THE REQUEST OF THE CLERGY PRESENT.

SERMON.

COLOSSIANS III. 17.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Beloved brethren,—I have seen with much pleasure the accomplishment of the event of this day. It may be naturally supposed to have no small interest for me, as it marks the successful issue of a great effort that has been successfully made. But it possesses a far deeper interest for me, be assured, from the transcendent importance that I attach to what is now inaugurated. I shall be glad if the few words I am to say this afternoon should enable any of you more fully to realize that importance.

To those of you, dear brethren, who are Parishioners of St. John's, the induction of Mr. Grisdale can scarcely fail to have a lively interest, or in becoming one of the pastors of the Collegiate Church that has been established here—the Mother Church—the Cathedral Church of the Diocese—he will in a peculiar degree be a pastor of St. John's Parish, as it is still intended that the Cathedral should partake partially of the character of a Parish Church.

This brings him necessarily into the most solemn relations to you. His duty will be, along with his colleagues, to watch over your souls as one that will have to give account to the Great Judge. And this, again, is met by an equal responsibility on your part. You will have to give account of the way you profit from his services, and of the encouragement he receives from you for delivering his message, and giving out to you publicly, privately, and from house to house as you may severally need. Nothing in life approaches with a Christian people to

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the importance of the appointment of their pastor. It is enough for this that the eternal happiness of many immortal souls must be affected by it. But then, in addition to this, in how many ways directly and indirectly, does the pastor enter into the social life of his congregation! What a comfort and help when he can be a friend and confidant in times of anxiety and care!

The congregation, that for more than fifty years has gathered near this spot, has been singularly blessed in the ministration of the means of Grace. Mr. West, Mr. Jones, Archdeacon Cochran, Bishop Anderson, and your late rector, now the Bishop of Saskatchewan, furnish a remarkable succession of loving and devoted workers. It is not a small matter to enter into their labors. May a double portion of the Spirit descend upon the clergy, who under the new condition of the Cathedral, will minister in this Parish; may the simple truth as it is in Jesus, that has ever been heard within these walls, be their own joy and the glad subject of their ministry, and may the Gospel preached by them be the savour of life unto life to many souls.

But whilst there will still be a District or Parish attached to the Cathedral to be ministered to by its Clergy, and to be indeed thus nominally their first care, the Cathedral will now stand out more prominently than before in its true character as a Parish Church in a far larger sense. The Parish is the Diocese and the pastor is the Bishop. And in many respects by most hallowed associations dating from the first beginning of settlement here is this Church of St. John's fitted to take up in this Diocese that character of a mother Church that gave in primitive and early times to Cathedral Churches their position at once of dignity and affection. The Cathedral Church of early times was the Mission Church of the little body of missionaries that round their Bishop struggled to uplift the cross and carry the good tidings of a Saviour into surrounding heathenism; and when by God's blessing many hearts had been reached and touched, and members of the mission band had kindled the light of the Gospel in many neighboring towns and districts, the Cathedral remained the common centre of all operations and furnished schools in which the theological and other studies of the time were pursued, and a native clergy nurtured and sent forth. The Christian world owes almost everything to Cathedral and like institutions. Amid the dense darkness and untutored roughness of Mediæval times, whatever was elevating and humanizing found its refuge there. However unprofitable many of the questions, and however cumbersome the course of reasoning may have been, that exercised theological students of those days, yet they kept up two of the most important results of education, the habit of study and the sharpening of the intellect. Where would we have been without the manuscripts so laboriously written out in many a sequestered cell? and how much we owe to the architectural and musical, and even agricultural devotion of the members of the Cathedral and collegiate bodies, both monastic and secular!

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And though, as the uses of things change not a little with the wants of their time, with the light, knowledge and energy now the heritage of the laity as well as the clergy, much that once fell to the members of those bodies devolves most properly and healthily on others—still the great uses of the Cathedral remain. How keenly the young Western Dioceses of the American Church have felt the need in the early days of a young country like our own, of a mission centre from which the Bishop with his clergy may work out on the gathering population! Hence has sprung up in Minnesota, in Nebraska, and elsewhere, the Associate Mission. The lesson has been unmistakeable that the best way of extending the operations of the Church in such circumstances is by means of having a strong centre where several clergymen can live together and sustain and cheer each other while they go forth to surrounding mission stations. Practically the Associate Mission usually conjoins with this missionary effort, educational institutions—professors, masters, and the candidates for Holy Orders being the missionaries. Now this Associate Mission of the American Church is nothing but the old Cathedral in a modern form. And when a country grows out of this early stage and becomes well settled at its capital, so that such a missionary employment of the Cathedral clergy is no longer necessary, the Cathedral will continue to have a proper and needed place as it stands out as the Home of the Diocese, where reunions of the Clergy and of all Diocesan workers may take place around their Bishop; where special courses of sermons may be delivered; where Church music may be cultivated, and where the services of the Church may be performed so as to bring out most fully their spirit and their beauty. And while these great and most necessary advantages are obtained by the Diocese from the Cathedral—advantages seen to great perfection at the present day in the magnificent temples of England in their revived life—there are still others. The Bishop need not now stand alone, but can always have by him for his consultation in the Cathedral staff a council of experienced Presbyters. And then the Cathedral should continue as much as ever, even more than ever, to be the nursery of the Church. One great end of the means it is endowed with for the support of a learned body of clergy with sufficient freedom from the calls of Pastoral Visitation, that engross and properly engross the time of the pastors of ordinary parishes, should be not only to allow of study, but of conducting a Theological School as well as encouraging other educational institutions. The Cathedrals of England, indeed, for a time, lost sight of their duty and privilege in maintaining schools of the Prophets, but then they, at the same time, lost sight of any direct good that might come to the Diocese from them. They simply afforded dignified and almost sinecure posts, by which in some cases learning and distinguished merit among the Clergy were rewarded, a use which, if it had continued by itself, would not have saved them from destruction in this Utilitarian Age. But the Statutes of some of the Foundations point out distinctly what was intended, and of late there has been

in several Cathedrals an earnest movement for the resumption of their place in the Education of the Church. The Cathedral of Christ Church, Oxford, is most intimately associated with the Theological School of that University, all the Canonries being attached to the Archdeaconries of the Diocese or to Professorships, the Dean being also the head of one of the Colleges. The Cathedral of Ely is only in a less degree connected with the University of Cambridge, and all the eminent Theological Professors of that latter University are Canons of Cathedrals. And though the Canons of English Cathedrals do not themselves take part in the teaching of Grammar or High Schools, yet there are such connected with most, if not all these Cathedrals.

It can at once be seen that the Cathedral, when fully worked, must enter into the whole life of the Diocese, and be felt as its very heart. Now this Cathedral Church is well fitted to take this honoured position. It was in this vicinity that the first Protestant settlement was made, and many of the later settlements drew not a few valuable members from those who had worshipped here and came under the influence of those eminent witnesses and Preachers of the Truth who ministered here. It was in this Parish that the first Church was erected and the first Missionaries laboured. Here from the first they planted a school, at which most of the native Clergy, from the Venerable Henry Budd downwards, have been educated, and not a few of our Laity. Many know what an excellent school existed here many years ago under the Rev. John Macallum. I may mention, in passing, what an interest his widowed lady and her surviving daughter take in the College School that is its heir and successor—shown this year in their adding to former gifts that of one of the finest instruments now employed in Meteorological science. And their interest is shared by the old pupils. Led by Chief Factors Hardisty and McMurray and Mr. Isbister, the head master of one of the Public schools of London, England, they have founded in St. John's College, in memory of their old master, a scholarship, which with a new addition that I hear is being raised this year by some of the officers of the Hon. Hudson's Bay Co., will not be much behind the valuable scholarship in memory of the late Venerable Archdeacon Cochran.

And now funds have been obtained that will secure for all time means for this Cathedral occupying its proper position, and in future days liberally rewarding such learned men as, when the country has grown, may be drawn to fill its appointments. At present we are in the Mission Stage. The population is thin and scattered. The parishes are few. The Theological school can necessarily be but limited. New settlements are springing up about us while the Cathedral parish is but small as well as its Church. In this stage there would not be sufficient work in their proper sphere for a Canon and Theological Professor, and therefore the Cathedral staff can combine with their more distinctive duties a share of the College School work. This has enabled me to

tion of their income, which otherwise, as derived wholly from investment in the Church, would not be sufficient, while the Cathedral Lands are unproductive. And this stage may be expected to last for a few years. And ere it ends I have no doubt that the Cathedral Lands will be so valuable in income, that there will be ample funds, not only for our drawing men of learning, piety, and ability—of the highest standing—whether from ourselves or elsewhere, to occupy positions on the Cathedral staff, but also for our maintaining under the shadow of the Cathedral, Education Institutions of all kinds in the fullest efficiency for our taking an effective part in that General University Education, unconnected with denominations, that may then be expected in this country, giving to those coming here for that education, who wish it, or whose friends wish it, the priceless blessing of tuition in a home where it can be read in no doubtful characters that the beginning of all knowledge and all wisdom is in the fear and worship of God.

Well, brethren, the importance of this for our church cannot be overestimated. Bishop Jewell at the time of the Reformation well expressed the feelings of the leading Reformers when he said, "Learning is the life and soul of the Church and of Christian religion." And again, "The good estate of this noble kingdom, the comfort of posterity, the stay of religion, the continuing of the Gospel, the removing of darkness hangeth upon it." Now if these remarks of Bishop Jewell were appropriate in England in the days of Queen Elizabeth, for inducing persons of wealth still more largely to endow the great Universities of England, and one lady of the Court to which they were addressed did endow a new College—the College in Cambridge, of which I am still a fellow—how much more strongly they should appeal to us in a country where everything has to be done. It will task certainly to the utmost the resources of our people to maintain our Clergy in any degree of comfort. It will be no small help then to have our schools self-supporting, so as not to interfere with those efforts. And we must remember how dependent we are likely to be on our Schools. It is a very hard thing now to get Clergymen in England to offer themselves for colonial work. The Church of England at home is so full of life. There is such a call throughout England for earnest and active men. There is such a noble field for their efforts. There is such an enthusiastic spirit what may be called the profession of a Clergyman at the present day in the old country. Therefore we may expect continual and from appearances increasing difficulty in supplying our parishes from England. We must, therefore, look to ourselves, and if we can do this, it will be anything but a loss. Much as we have been indebted to England in the past, yet there should be a great advantage in a Clergy trained amongst ourselves, familiar with our habits of thought, associated in feeling with their people, having no view or longing outside their place and country.

Well, a foundation has been laid for the Cathedral. Two St. John's Canonries have been founded, attached respectively to the Professorships of Systematic Theology and Exegetical Theology in St. John's College. There is also a foundation for a third Canonry attached to the Professorship of Ecclesiastical History; but as I am both finding the funds for this from my own private means and performing the duties of the Professorship, this Canonry will probably not be available in my time. There is also a small beginning made for a fourth Canonry, to be attached to a Professorship of Music in the College and the Precentorship in the Cathedral. Mr. Grisdale, who is Professor of Systematic Theology in the College, has been, to-day, inducted as Canon. He succeeds in part my dear old friend, the Bishop of the Saskatchewan, of whom I will only say that when I brought him here I had from a long experience learned his worth, but that his devotion to duty and able and conscientious discharge of it, exceeded all my thoughts. I am sure he carries with him into his arduous field of work the best wishes of many friends. The Secretary of the Church Missionary Society has notified to me the intention of that Society, who is Patron of the Chair of Exegetical Theology with its attached Canonry, to present the Rev. J. D. O'Meara and I expect to receive the presentation within a few weeks, when he will be inducted. The Archdeacon of Manitoba and Cumberland are ex-officio Canons. These, with myself as Dean, will form at present the Chapter of the Cathedral. I purpose committing the fabric and churchyard as well as the general management of the Cathedral into the hands of the Chapter, and the Trustees for the Diocese, whose Church it is. But though, as I already stated, this Church will in future stand out more distinctly as the Cathedral Church of the Diocese, for which purpose the money was given with which it was erected, there will be, as before, Vestry and Parish Meetings to maintain the closest understanding and sympathy between the Clergy and those who ordinarily worship here. The Statute of the Cathedral bearing on the relations of the Parish with the Chapter will not be definitely settled till next Easter.

Well, beloved Brethren, I would desire to consecrate all that has been done in this matter—and what has been done has required much thought and much effort—singly to the Glory of God. I pray that a large blessing from God may rest on all this undertaking. We are beginning the ninth year of St. John's College since I revived it. On the 1st of November, 1866, masters and pupils assembled. Two are still with us who entered as boys then, now helping us so greatly that I hardly know how we shall do without them. If their future should be like their past, I think we shall have no reason to be ashamed of the results of our training.

Brethren, we would desire to go on trusting in God. May many godly and learned Ministers of God's Word be trained within the walls

hedral. Two of St. John's, and may those not intended for any Holy function, but the Professors and simply scholars in the College school, be enabled still by the Grace of in St. John's to grow here in the higher life as well as otherwise, so as to live y attached to their several spheres for the Glory of God and the edification of the both finding Church.

And now, dear Brethren, in going forward in this work, I do not performing the not be avail for a fourth how any practical exhortation better suited to our circumstances than e College and at which I chose as my text. It may seem a high standard of duty—s Professor whatever we do in word or deed—to do all in the name of the Lord , inducted us; but no child of God, however he may be conscious of coming Bishop of the tentably short of it, can know any other. Whether we eat or drink ght him her whatever we do, we should do all to the Glory of God. And when we his devotion as do all in the name of Jesus, we shall carry about with us a very eeded all m proving remembrance of our own nothingness and his sufficiency. s field of wor thing will so well teach us to do the work of our place and station, urch Mission rtily, to the best of our ability, and with cheerful diligence, "as iety, who o the Lord and not to men." And there can be no better encourage- hed Canonr ent to us in this, than the practice of giving thanks to God and the the presenta her by Him, as suggested in the concluding words of my text, Archdeacon ether we regard this as thanking God for the great love wherewith These, with has loved us, or for what service He has enabled us to do for Him. e Cathedra

Brethren, time would fail me if I were to endeavour to point out the genera how much we have to thank God for in the past in this Diocese and Chapter, as this place in all His gracious dealings with us. as I already

Let us remember we can best show our thankfulness by studying money wa ive worthy of His love and goodness to us, by studying to keep as Vestry and ely as possible to Jesus, by making His will and pleasure the test d sympathy all we do and say. here. The

Parish with And now to God the Father, God the Son, and God the Holy ost, one God, be ascribed all honour and glory, dominion and power at has been praise, now and for evermore. AMEN.

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